Contents

Preface:

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This is the second volume of My Work on Islam.

In this, I have written about various issues based on my understanding, with the guidance of Allah. If I have made any mistakes in addressing any issue, they are due to me and Satan. And Allah and Islam are free from my errors. However, if I have reached the truth, it is purely by the grace of Allah. The issues in this book are not presented in a sequential order.
I'm unaware of Arabic and English grammar.

In “My Work on Islam” book God means worthy of worship in most places.

Are those in the grave, the stage of Barzakh, unaware of our calls until the Day of Judgment?

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۝

(Translation: 46:5)
And who could be more misguided than the one who calls upon someone who cannot answer him until the Day of Judgment, and they are unaware of their call?

This verse specifically refers to those who are in the Barzakh (grave) life, as the condition "until the Day of Resurrection" is mentioned. Idols typically do not respond and are unaware, and the condition of the Day of Resurrection has been applied in this verse. Angels can still respond, as is mentioned in the Hadith: "When you pray for

your absent brother, the angels say, 'Ameen, and the same for you.'" Living humans can also respond. And if it is said that they cannot respond without Allah’s will, then that is also not always the case; there was no need to specify "until the Day of Resurrection."

Therefore, this verse specifically concerns those who are in the Barzakh life.

There is no other suitable interpretation in this verse, so this verse is a definitive argument. Therefore, to exclude someone from this verse, either a verse from the Qur'an or a mutawatir (widely transmitted) hadith is required.

Any solitary hadith that goes against this verse will be suitably interpreted. For instance, "Your salutations are presented to me." This hadith answers a presumed

question: Is sending blessings specific to your life or does it also reach you after your death? The answer is that your salutations are presented to me, meaning the reward reaches me, and the ranks are elevated. It is not wasted.

Similarly, from Saturday to Thursday, salutations are gathered and presented on Friday, meaning ranks are elevated. To conclude from this that the Prophet ﷺ becomes aware of who sent salutations is contrary to the mentioned verse and also contrary to the hadith in which the Prophet ﷺ said, "On the Day of Judgment, I will testify like my brother Isa (Jesus) that I kept watch while I was among them, but when You took me, You were the Observer over them."

If the Prophet ﷺ were excluded from the mentioned verse, then on the Day of Judgment, the Prophet ﷺ would testify that someone sent salutations upon him, but the rest I do not know.

Hadiths that are explicitly against this verse and cannot be suitably interpreted will be considered weak; there is no need to examine their chains of transmission.

It is permissible to ask someone to pray for you. For example, Umar (RA) would ask the Prophet ﷺ to pray, but after the Prophet ﷺ passed away, he would ask Abbas (RA) to pray. If the Prophet ﷺ were excluded from the mentioned verse, it would be permissible to ask for prayers near his grave. However, Umar (RA) did not request prayers from the Prophet ﷺ, which is a

clear indication that the Prophet ﷺ is not excluded from the mentioned verse.

Those who are in the Barzakh life generally cannot respond to the calls of those in this world. In fact, they are unaware until the Day of Judgment. There can be various reasons for this unawareness. A person may be busy, our sound frequency might not be audible to them, or they may be distant. However, the mentioned verse states that being unaware is certain. Therefore, it does not matter whether those in Barzakh can hear us or not because even if they can, what benefit is there when they are unaware? And the Qur'an does not mention anything that is of no benefit. Hence, the Qur'an does not explicitly state whether they can hear us or not.

Note:

There is an essential (absolute) reality, known best by Allah, and there is a necessary reality that aligns with sound reason and clear texts. The mentioned concept is the necessary reality. As for the essential reality of Barzakh life, Allah has described it as "you do not perceive," meaning it is among the ambiguous matters. In my opinion, some scholars try to explain the essential reality of Barzakh life, although Barzakh life and the life in Paradise are very different. As the hadith states: "In Paradise, there are such blessings that no human has ever imagined."

The purpose of understanding the necessary reality of Barzakh life is to recognize that asking those in the Barzakh life for prayers is pointless and futile. Instead, adopt ways of pleasing Allah that are proven by the Qur'an and Hadith.

As for the terms life and death, they are used in various meanings in the Qur'an. When the soul is united with the worldly body and there is an opportunity to do good deeds, it is generally referred to as life. When the soul is separated from the worldly body and goes into the cavity of a bird, and the opportunity for good deeds and faith ends, it is generally referred to as death.

Living a purposeful life is called life, and living a purposeless life is called death. A martyr continues to earn rewards even after death, meaning they are living a purposeful life, so they are alive. The purpose of life in the Hereafter is Paradise, and since those in Hell are living a purposeless life, it is said about them that they will neither die as the atheists believe, becoming non-existent forever, and neither the real death, in which there is separation, that is, they will not be

separated from Hell, nor will they live a life worth living.
(Translation: "Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live." 20:74)

Living in blessed bounties and prosperity is called life, as martyrs live in blessed bounties, so it is said about them not to call them dead but alive because they are in the bliss of blessings.

As for the death that exists in the common sense of humans, it has no real existence; it is a materialistic belief that they will just cease to exist.
The essence of death is temporary separation and losing the opportunity for good deeds. The rest are mostly illusions, such as what will happen to my children. Remember, Allah was their Lord before, and

He will continue to be their Lord in the future.

And Allah knows best.

The Correct and Incorrect Beliefs about the Hereafter

Jews and Christians have also been encouraged to believe in Allah and the Hereafter.

Now, the question arises: don't the Jews and Christians already believe in Allah and the Hereafter?

Answer:
They had misconceptions about knowing Allah and believed in the Hereafter according to their desires. The belief of

Jews regarding the Hereafter is that they will only stay in Hell for a few days and then will be released. The Christians believe that they are Allah’s beloved and favored people, so Allah will not punish them.

Both of these beliefs about the Hereafter are flawed and lead to carelessness regarding sins. This is why they were encouraged to have true faith in Allah and the Hereafter.

A believer's view of the Hereafter lies between hope and fear. Hope draws a person towards righteousness, while fear encourages them to erase their sins with good deeds.

A believer commits sins with the hope of repentance (erasing sins with good deeds). They avoid having long-lasting hopes. Repentance is not merely a verbal expression; rather, they strive to the best of

their ability to be counted among the believers by Allah’s decree.
(They should avoid hurting others, smuggling drugs, etc., as it is difficult to make amends for these.)

On the other hand, a Jew commits sins with the belief that they will only stay in Hell for a few days and then be released. Christians sin with the belief that, since they are Allah’s beloved, they will be forgiven. These beliefs turn a person into an animal or even worse. That’s why the Quran states that such people are like animals or even worse.

Believing correctly in the Hereafter brings a significant transformation in a person. Therefore, teach your children not just to believe in the Hereafter, but also to understand the difference between correct and incorrect beliefs about it.

And Allah knows best.

The Jewish and Christian Perspective on the Afterlife: What Was Their Intention Behind Committing Sins

Translation: 5:18
And the Jews and Christians say, "We are Allah's beloved children." Say, "Then why does He punish you for your sins?" No, you are human beings among those He has created. He forgives whom He wills and punishes whom He wills. And to Allah belongs the kingdom of the heavens and the earth and whatever is between them, and to Him is the final destination.

Translation: 2:80
And they (the Jews) say, "The Fire will not touch us except for a few numbered days."

Say, "Have you taken a covenant with Allah? Then Allah will not break His covenant. Or do you say about Allah what you do not know?"

Whoever's end is with "Lā ilāha illā Allah" (There is no none worthy of worship but Allah) has made a covenant with Allah and is saved from eternal punishment. Whoever is alive should make a religious effort to ensure their end is with "Lā ilāha illā Allah" because faith depends on one's end.

And Allah knows best

We are beloved by Allah

This sentence is not inherently blameworthy.

It is blameworthy when it leads to being fearless of sin.

However, this statement is praiseworthy when it encourages righteousness and repentance.

Sometimes, when a person turns towards good deeds and repentance, Satan whispers that there is no benefit in doing good after committing so many sins. At that moment, this sentence, along with verses and sayings about forgiveness and mercy, echoes that your good deed is immensely valued by Allah, even if it follows a thousand sins and even if there is an intention to sin again in the future.

And Allah knows best.

Sovereignty:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ

Translation: 5:44

"And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers."

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

Translation: 5:45

"And whoever does not judge by what Allah has revealed, then it is those who are the unjust."



Translation: 5:47

"And whoever does not judge by what Allah has revealed, then it is those who are the defiantly disobedient."

Considering any law other than Allah's as legitimate, and believing it doesn't matter whether one follows Allah's laws or man-made laws, is disbelief (kufr).

Let me also clarify an important and subtle point: If a law made by man aligns with Allah's law, and one considers it valid due to the fact that it was made by humans, not because it aligns with Allah's law, this too is considered shirk (associating partners with Allah). This is referred to as shirk in sovereignty (shirk fi al-hakimiyyat). (إِنِ الْحُكْمُ إِلَّا لِلَّهِ)

Obeying the commands of creation is, in essence, obeying Allah's command. We are

bound solely by Allah's command and will consider it as the truth.
For instance, Allah says (أَطِيعُوااللّٰه ◌َ - 4:59),

"Obey Allah's commands."

Now, the question arises, since Allah does not speak directly to us as that would end the test of faith in the unseen, how do we know what His commands are? We find that Allah's commands are in the divine scriptures. So, does that include the Torah, the Gospel, etc.? The answer is given as (وَأَطِيعُواالرَّسُول ◌َ - 4:59), "Obey the Messenger,"

referring to what was revealed to the last Prophet ﷺ, meaning the Quran and Hadith.

The Prophet ﷺ is also interpreted through

the Quran and Hadith, which are considered Allah's commands.

(وَأُولِي الْأَمْرِ مِنكُمْ - 4:59) refers to those in authority among you. This includes Prophet Muhammad ﷺ, kings, parents, husbands, masters, etc., whose lawful commands are, in reality, Allah's commands. Obeying their lawful commands is essentially obeying Allah's commands.

Allah's Lordship is such that He issues lawful commands through parents, husbands, etc., for your benefit. When unlawful commands are issued, it becomes a test and upbringing to make you say "absolutely not" to unjust.

Note: Not acting upon Allah's laws and commands while believing them to be true is a sin, not disbelief or shirk. Similarly, following an unlawful command of creation while considering it unjust is a sin, not disbelief or shirk.

And Allah knows best.

The Issue of Sovereignty:

1) If a person wants to enforce a decision from Allah but their intention is not for Allah's pleasure but rather for personal revenge, etc., then this is permissible with dislike.

2) If a person wants to enforce a decision based on their own desire and considers it a right (legitimated), then this is shirk (associating partners with Allah) in sovereignty, even if the decision aligns with Allah's law. This alignment is coincidental; the person has no real connection with Allah’s law. If Allah's decision were different, they would still enforce their own desire. Therefore, the Qur'an advises: "Do

not follow your desires in delivering justice." If one considers enforcing their desire as unjust, it is not shirk.

A mujtahid (a scholar who exercises independent legal judgment) tries to find Allah’s decision in their ijtihad (independent reasoning), not their own desire. If they make a mistake in their ijtihad, they receive reward for their effort and the error is forgiven, as humans are accountable according to their capacity. If they reach the truth, they receive double reward: one for the effort and another for reaching the truth.

Some hadiths were revealed through a continuous form of revelation similar to the Qur'an. In this revealed Qur'an and hadith, the ijtihad of the Prophet Muhammad (peace be upon him) is also considered hadith (and Allah knows best). This is because Allah has commanded complete obedience to the

Prophet, without any condition that if he makes a mistake in ijtihad, then obedience should be withheld. Rather, the command is for absolute obedience, even in the case of ijtihad errors. Another way to say this is that the ijtihad of the Prophet (peace be upon him) is also a proof and evidence.

If the Prophet (peace be upon him) were given a choice between two actions, he would choose the easier action out of fear of Allah, as stated in the Qur'an: "There is no hardship in religion." Choosing an easy action for one's own desire and choosing an easy ruling for the sake of Allah are different matters.

And Allah knows best.

The Measure of Tawhid:

***There is none worthy of worship except Allah* is the measure of Tawhid (monotheism). If an option other than submission before Allah becomes available, it indicates a deficiency in Tawhid. The ways of submission have been taught by Allah through the Qur'an and Hadith. Self-invented methods, i.e., innovations (Bid'ah), are not approved by Allah.**

And Allah knows best.

Intention and sincerity:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّات (Bukhari & Muslim)

Translation: The reward of (permissible) deeds depends upon the intentions.

A person is driving a stake into the ground so that people can tie their animals to it,

hoping to please Allah. For this intention, they will be rewarded.
If a person is driving a stake so that someone might fall on it, they will be sinful for that intention.

Even when fulfilling one's desires within permissible bounds instead of illegal bounds, reward can be earned.

Note: The deed must be lawful, and the intention should be correct.

Multiple Intentions:

One can make multiple intentions for a single act. For example,
If a person goes out for leisure, they will benefit from the outing.
But if they also intend to check on neighbors, help others, remove harmful objects from the path, and respond to

greetings, they will be rewarded for all these intentions.

Intention is the trade of scholars.

Intermediaries in Intention:

If there are intermediaries in the intention, and the final link reaches Allah, there will be reward; otherwise, there won’t be. For instance,
Someone loves the Ahlul Bayt because of their love for Muhammad ﷺ, and loves Muhammad ﷺ because of their love for Allah. Since the final link reaches Allah, they will be rewarded.
However, if someone loves the Ahlul Bayt and Muhammad ﷺ just so people may call them a lover of the Prophet ﷺ, the final link does not reach Allah, so there will be no

reward. The only benefit they might get is being called a lover of the Prophet ﷺ.

Similarly, if someone serves humanity, tries to please their parents lawfully, etc., and the final link in all these actions reaches Allah, they will be rewarded. Otherwise, the benefit might be limited to this world, and even that is not guaranteed. No matter how much one gains in this world, it is small compared to the hereafter.
Whereas with Allah, there are eternal blessings. To be satisfied with worldly desires and blessings in comparison to Allah's pleasure is a high degree of ignorance. Worldly blessings are limited and temporary, so ask Allah in accordance with His majesty, and nothing is greater than His pleasure. Thus, prioritize Allah's pleasure in all your actions and consider other benefits as bonuses.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ (At-Tawbah - 72)

Note: A believer is pleased and happy with the blessings of this world, but not completely satisfied, because a believer knows that Allah has better and everlasting blessings. Therefore, a believer prepares for the hereafter, as the best and eternal blessings are dependent on Allah's pleasure, and the hereafter is better for those with whom Allah is pleased. A believer is rationally content with little in this world.

Sincerity:

The pursuit of Allah's pleasure is called sincerity (Ikhlas). It is also known as "Ihsan" and "purification of the self."
Hoping for reward solely from Allah is sincerity. Hoping for reward from creation contradicts sincerity. For example, in

showing off, one hopes for praise and respect from people, which goes against sincerity because honor does not lie in the hands of people. Hence, showing off is considered minor shirk (polytheism), as one attributes honor and disgrace to creation. It is narrated that on the Day of Judgment, it will be said to the one who showed off: "Go, seek your reward from those for whom you performed."

وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ ۙ ۝ (Ash-Shu'ara - 84)

Translation: And grant me an honorable mention among later generations.

Ibrahim (AS) asked Allah for this, and it is commendable because Ibrahim (AS) acknowledged that only Allah has the power to grant honor.

Shirk in deeds also contradicts sincerity, as one seeks reward from both Allah and creation in the same act. Such an act will not be rewarded by Allah.

Similarly, drinking water with the intention that the water (creation) will quench one's thirst contradicts sincerity because the hope for reward is placed on the creation (water) rather than Allah. This is the perspective of an atheist. However, if one drinks with the intention that Allah will quench their thirst, that is sincerity because the hope and vision are tied to Allah. Notice that the outcome remains the same—quenching thirst—but sincerity is still present. However, there is a slight deficiency in the recognition of Allah's grandeur, which is that placing hope in such a small reward reflects a lack of deep understanding of Allah. The proper way is to drink water with the hope that Allah will quench the thirst in a way that leads to His pleasure. Sincere people do not settle for lesser rewards because they have a true understanding of Allah, knowing that nothing is greater than His pleasure.

Therefore, they ask for blessings that lead to His pleasure, in other words, they ask for blessed favors.

Sincerity does not mean that the sincere person does not seek worldly blessings; rather, they prioritize Allah's pleasure. If they had to choose between Allah's pleasure and other blessings, sincere people would choose Allah's pleasure for their own benefit because they are wise. Otherwise, they ask for blessed favors, seeking good in both this world and the next, as the prayer for both good in this world and the hereafter is mentioned in Surah Al-Baqarah, Ayah 201. When a person seeks only Allah's pleasure in an act, the world is given as a bonus. And Allah knows best.

The Way to Attain Sincerity:

The true reason is Allah’s special mercy and guidance.

The apparent causes are as follows:

1) Achieving a proper understanding of Allah leads to sincerity in action.

2) قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝ (Al-A'raf - 23)
Translation: Both said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

This was the prayer of Adam (AS) when they ate the forbidden fruit out of forgetfulness. Ponder deeply on the meaning of this prayer; it will guide you toward sincerity.

3) Considering deeds to be ineffective can also lead to sincerity with Allah’s guidance.

When performing a deed, one should believe that the deed in itself holds neither beauty nor harm. It is Allah who grants the reward. This way, hopes and expectations will be tied to Allah, not the deed (deeds are also nothing but creation).
(Emotional attachment to the deed may happen, but it is beyond control and therefore forgiven. If thoughts of relying on creation arise during worship, ignore them, and continue worshiping with the hope of reward from Allah.)

In Musnad Ahmad, Hadith 7840, it is narrated that a man fights in the path of Allah while seeking only worldly benefits. The Prophet ﷺ said, "He will have no reward."
This is because, like an atheist, the man placed his hopes in the deed of jihad, expecting benefits from it. Jihad, like any action, is a creation. Hopes should be placed only in Allah, as He alone holds the power to grant rewards and benefits.
And if one seeks reward only from Allah ﷻ but asks for it in this world only—that is, a limited reward—then such a limited reward is equal to nothing when compared to the eternal and everlasting reward. That is why it has been said that there is no reward for such a person, even if he enjoys thousands of years of worldly pleasures.

...

One person asks Allah only for a shoelace. Another asks for a shoelace in a way that it becomes a means of attaining Allah's pleasure.

The difference between them lies in their knowledge. The first person has not attained a true understanding of Allah, treating Allah like creation, thinking that simply receiving a shoelace is a great thing.
The second person has recognized Allah as He deserves to be known and, thus, asks Allah with due respect, making a great request, knowing that nothing is greater than Allah's pleasure. Hence, the second person's priority is Allah's pleasure.

Prioritize Allah's pleasure because we are in extreme need of it.
Ask for a shoelace in such a way that it becomes a means to attain Allah's pleasure. In simple words, always ask for blessed favors.

Summary:
Reward from Allah refers to eternal reward, which is only possible in the hereafter. Ask for blessed worldly benefits that start here and continue forever. Strive for this until death.
Eternal reward is in line with Allah’s majesty.
Asking for limited rewards is akin to treating Allah as a worldly ruler, thinking that receiving even a small reward is a great thing.

The true center of intention lies in knowing Allah.

Note: We do not know our destiny, but the use of destiny has been taught in the Qur'an and Hadith... When trusting and being sincere, consider deeds to be ineffective and null. When reasoning (ijtihad), look for the good and bad in deeds based on lessons learned.

And Allah knows best.

Service:

Service can be categorized into two types:
1) Obligatory (Farz):
2) Voluntary (Nafl):

1) Obligatory (Farz) has two sub-categories:
- **a) Individual Obligation (Farz Ayn):**
- **b) Collective Obligation (Farz Kifayah):**

a) If a person employs a woman as a servant in exchange for wages, it is an individual obligation (Farz Ayn) for her to serve him appropriately. If she does not fulfill her duty without a valid Shari'ah excuse, she will be sinful, even if the person could serve himself.

b) If a person is ill or exhausted from earning lawful income and cannot serve himself, it becomes a collective obligation (Farz Kifayah) to provide for his service. This duty falls upon his relatives and neighbors, starting with the closest relatives and then extending to the neighbors, such as children and daughter-in-law. This type of service can be considered a humanitarian duty.

For a woman, serving her father-in-law and mother-in-law is not an individual obligation (Farz Ayn) as a daughter-in-law, but it is a

collective obligation (Farz Kifayah) in cases where they cannot perform tasks due to illness or earning. This service is a shared responsibility of the children and daughter-in-law. If none fulfill this duty, they will all be sinful. If at least one fulfills it, the obligation is considered met, and the one who serves will be rewarded.

2) If a person can serve himself but is still provided with service, it is recommended (Mustahabb).

It is essential for individuals to engage in acts of righteousness. Allah says that those who are heedless of His remembrance and do not engage in good deeds will have Satan as their companion. (It is also observed that women who do not work or remain engaged in righteous deeds can cause disputes within families.)

And Allah knows best.

Three Divorces and Deliberate Halalah:

Issuing three divorces at once is considered an innovation and a mockery of religion. Therefore, Umar (may Allah be pleased with him) instituted a punitive measure of three divorces to deter people from issuing three divorces at once, rather than permitting it.

In a punitive measure, considerations of public interest are taken into account. In today's era, people do not refrain from issuing three divorces; rather, they do it freely.

A subtle benefit of three divorces is that it indicates that reconciliation is not advisable because the couple is not suited for each other.

Marriage and reconciliation with the intention of divorce are invalid. Reconciliation also comes with certain conditions.

In the early days of Islam, temporary marriage (Mut'ah) was permitted, so issuing three divorces at once was possible at that time. Deliberate Halalah (a practice to make reconciliation possible after three divorces) was also possible, though it was accompanied by a curse.

Now, temporary marriage is forbidden until the Day of Judgment. Therefore, deliberate Halalah is not possible because marriage with the intention of divorce is not valid.

Some scholars differentiate between temporary marriage and marriage with the intention of divorce, arguing that marriage

with a concealed intention of divorce is different and is valid.
But it's a deception and leads to the ruin of one's life.

In the school of thought where reconciliation with the intention of divorce is valid, issuing three divorces is possible. However, the purpose of the three divorces is nullified. The aim is to allow ample time for reflection during the waiting period (iddah) and to clarify each other's rights and benefits so that the couple can reunite with a more resolved and sincere intention. Divorce impacts many lives, and the waiting period offers numerous benefits, the most important of which is the opportunity for reflection.

Additionally, according to hadith, during the time of the Prophet (peace be upon him), Abu Bakr (may Allah be pleased with him),

and the first two years of Umar's (may Allah be pleased with him) caliphate, three divorces counted as one. It is because of this hadith that I have had the courage to post this.

Taking divorce lightly poses a serious risk of disbelief (kufr), which invalidates the marriage, though it does not count as three divorces.

And Allah knows best.

Equality or Justice Between Men and Women:

It should be understood for this post that this world is a trial. Human dignity is not diminished by natural shortcomings. Women have less natural intellect compared to men. Women show more emotional and

instinctive love for their children than men do.

In the matter of giving testimony, there are often offers of corruption. Men may be inclined to give false testimony for the love of their children, and women might also be inclined similarly. However, due to women's greater natural affection and less natural intellect, the test is more stringent. Therefore, to ensure justice, a woman's testimony is divided between two women so that they can help each other and prevent false testimony.

Allah has established laws based on the nature of human beings and the system of nature. Therefore, Islam is a religion of nature.

Similarly, if a man and a woman perform the same amount of worship, the woman’s merit

will be higher. Despite her natural deficiency in intellect, the woman receives higher merit due to the amount of worship she performs, therefore men are commanded to attain merit through worship. When a husband and wife are quarreling, the man is required to maintain silence to gain merit over the woman. This is not injustice to the man because men have relatively greater natural intellect.

Providing sustenance is the responsibility of the man so that he can gain merit from this virtue due to his greater natural intellect. If sustenance were the woman's responsibility, she might be inclined towards corruption due to her greater natural affection for her children and lesser natural intellect, making the test more difficult for her.

The purpose is to highlight that while the world and democracy promote the idea of equality, Allah's laws are based on mercy and justice. Not all forms of equality entail justice.

And Allah knows best.

Nobility and Merit:

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

Translation: 49:13
Indeed, the most honorable of you in the sight of Allah is the most righteous (pious) of you.

Righteousness results from worship and obedience to Allah. (Al-Baqarah: 21) Righteousness refers to intellectual piety, meaning virtuous behavior. The more virtuous one is, the more righteous they are.

According to the above verse, a person's nobility and honor depend on intellectual piety, i.e., virtuous behavior. Flying in the air does not signify nobility; rather, maintaining obedience to Allah and virtue despite flying signifies nobility.

The Hadith mentions that: Whatever good you facilitate will be recorded in your record of deeds.

Companions of the Prophet:
The good deeds performed by followers of Islam until the Day of Judgment are recorded in the deeds of the Companions of the Prophet (may Allah be pleased with them all) because they were the means for such deeds. One can imagine the vastness of the Companions' good deeds; it is beyond imagination. Since nobility and honor depend on virtue, one can gauge the

Companions' nobility and honor in the sight of Allah.

The Quran says: Indeed, good deeds erase bad deeds.
A person's dignity is achieved through forgiveness. The prophets' innocence is necessary.
The Companions are forgiven. They performed so many good deeds that their sins have been erased by their virtues. The sins of the Companions are for teaching purposes; they show us what to do after committing a sin and that sin does not make a person an unbeliever. It is only permissible to mention the sins of the Companions for educational purposes, and it should be stated that the Companions are forgiven. When the Quran mentions the mistakes of the Companions, it also declares forgiveness when mentioning these mistakes for educational purposes.

The Quran says: believe as the Companions did.
Faith consists of the knowledge of the Quran and Hadith. This means that the knowledge and interpretation of the Quran and Hadith that the Companions possessed, especially the consensus of the Companions, is considered authoritative. The consensus of the Companions is viewed as the intention of Sharia (i.e., Quran and Hadith). Thus, opposing the consensus of the Companions is considered opposing Sharia.

The Last Prophet, Muhammad (peace be upon him):
The good deeds of the Companions and all Muslims until the Day of Judgment are recorded in the record of deeds of Prophet Muhammad (peace be upon him). One can estimate the number of the Prophet's good

deeds; it is beyond imagination. The Prophet has the highest number of good deeds and thus holds the highest rank among all creations. He is the most honorable and esteemed of all creatures. The Prophet (peace be upon him) did not attain nobility and honor by traveling to the heavenly realms; rather, despite his celestial journey, his nobility is reflected in his unwavering obedience and servitude to Allah. Just as we might forget Allah when we receive great blessings, the mention of the Prophet's journey to the heavens includes the term "servant" to show that despite this great blessing, the Prophet remained obedient to Allah and did not forget Him.

In summary, a person's nobility is based on piety and virtue.
Lineage, wealth, beauty, etc., are trials.

One benefit of lineage is that when assessing someone's nobility and intellectual piety, you consider whether they avoid common sins in their environment. For example, if Pathans avoid adultery, it does not necessarily prove their nobility or intellectual piety because adultery is less common in Pathan regions. However, if someone from Western countries avoids adultery, it indicates nobility because avoiding it involves intellectual piety and fear.

And Allah knows best.

Faith in the Unseen:

Faith in such a state where one has not seen Allah, nor Heaven, Hell, etc., and still affirms it, is called faith in the unseen.

The less one’s faith in the unseen, meaning the more the veil of the unseen is lifted, the more severe the trial is as a matter of justice. This is why the trials faced by the Prophets (peace be upon them) were severe.

Adam (peace be upon him) also had his veil of the unseen lifted, which is why he was justly punished for eating the fruit out of forgetfulness.

The people of Banu Isra'il who went with Moses (peace be upon him) had their veil of unseen lifted, which is why a severe repentance was imposed on them as a matter of justice. This does not mean that every apostate’s punishment is death. And Allah knows best.
This was to ensure that on the Day of Judgment, ordinary disbelievers would not have the excuse that the veil of the unseen was not lifted for them.

Similarly, the Banu Isra'il present with Moses (peace be upon him) on Mount Sinai had their veil of unseen lifted, which is why Allah enforced a severe test by lifting the mountain over them. This indicates that if the veil of the unseen is lifted or becomes thin, one will receive shocks from Allah. These shocks do not come from the caliph because Musa (peace be upon him) did not lift the mountain. And Allah knows best.

Faith in the unseen also means affirming something solely because of Allah’s command. For example, confirming the obligations of Allah and the rights of others (steadfastness) and the good in serving creation, even if no apparent benefit is visible.

A believer has blind trust in Allah, meaning that if Allah says, for example, that there is goodness in serving creation, then there is

certainly goodness, even if it means giving up the whole world.

Note: Seeking the correct judgment of Allah through ijtihad and research does not contradict this post.

And Allah knows best.

Clear Verses and Ambiguous Verses:



Translation: 51:56
And I have not created the jinn and mankind except to worship Me.

The purpose is to worship Allah.

The Quran contains both clear (muhkamat) and ambiguous (mutashabihat) verses. For

our stated purpose, clear verses are essential and beneficial. For example: Adam (peace be upon him) admitted his mistake, and Allah showed mercy. This event is useful for our purpose. However, details like which fruit was eaten are not beneficial for our purpose. Seeking benefit from such details is a sign of a twisted heart. If you want to find benefit in ambiguous verses for worldly or non-purposeful reasons, that is fine, as it is necessary for inventions and innovations.

The letters "Alif, Lam, Meem" (Alif-Lam-Mim) and similar abbreviated letters are examples of ambiguous verses. Reciting these repeatedly helps prevent phenomenalism and materialism (مظہرپرستی) by reminding us that

our knowledge is limited compared to Allah's. Our knowledge is like a frog's view of the world, limited to its well. Similarly, Allah's knowledge is so vast that if all the

trees were turned into pens and the oceans into ink, they would run out before His knowledge does.

Therefore, when Allah informs knowledge, trust in Him and confirm it; believe it's truth. Seek knowledge from clear verses (muhkamat) for your purpose and have general faith in ambiguous verses (mutashabihat).

Pleasant foods, beautiful and virtuous partners, and lovely places are great blessings in our perception, which is why paradise is often described in such terms to make us inclined towards it. This is beneficial for our purpose. Otherwise, the reality of paradise is beyond human imagination.

Similarly, the punishment of the grave or general punishments are from clear verses,

including how to avoid them. The specific details of these punishments are often in the ambiguous verses because Allah has limitless options for inflicting pain.

And Allah knows best.

Perspective on Viewing the World:



Translation: 51:56
And I have not created the jinn and mankind except to worship Me.

This verse represents the perspective on viewing the world.

When the perspective is incorrect, Allah's laws may seem inappropriate. For example, if one's perspective is that this world is only for a few days of enjoyment, then enforcing

modesty on women may seem unjust because women also have the right to enjoy themselves.

Therefore, the Quran emphasizes correcting our perspective on viewing the world.

It is our collective responsibility to align humanity’s view of the world with the perspective outlined in this verse. This is essential for elevating the declaration "Lā ilāha illā Allah" (There is no deity but Allah) to a position of sovereignty. Ensuring this is our shared duty.

And Allah knows best.

Islam has two parts:

1) Lā ilāha illā Allah (Tawhid)

2) The method of expressing Lā ilāha illā Allah

1) In Tawhid, do not rely solely on imitation. For example, do not just learn that scholars say Allah is One, or merely memorize worship meaning without understanding. Instead, learn in such a way that you can explain Tawhid to an atheist or polytheist, as Tawhid can be understood through rational arguments, and sound reason can grasp it.

Imam Razi (may Allah have mercy on him) states that in matters of faith (aqa'id), imitation is not valid. Most scholars agree that it is valid, but one should still seek to understand further.

2) The method of expressing Tawhid was revealed to the Prophets, and now, until the Day of Judgment, the Quran and Hadith are

**the means for expressing Tawhid. Other methods are not accepted by Allah.
This, 2nd part, does not involve the use of reason but requires research-based imitation because, for instance, understanding why there are two prostrations in one unit of prayer and not one or three is not necessary or beneficial, as it is merely Allah’s will. Allah is Wise and Knowledgeable. (But sometimes It is important to search for reasons in ijtihad.)**

However, ensure thorough research in imitation to avoid falling into innovations (bid'ah).

Note: The use of reason in religion is not inherently disapproved. However, using reason to oppose Allah's commands, as Satan did, is reprehensible. Seeking to find Allah’s true command through ijtihad to avoid innovations is commendable. The use

of reason is essential in Tawhid to avoid doubts and to guide you towards practice. (When a person becomes serious about avoiding shirk, they can become entangled in doubts.)

And Allah knows best.

Worship is Human Nature and Brings Peace to the Believers' Hearts:

A believer is one who sincerely accepts Islamic principles, and these principles place the believer in a state that is very difficult to endure. If these principles were presented to mountains, the mountains would turn to dust. The only legitimate and permissible remedy for enduring and being patient with these principles is to make worship of Allah the goal.

Worshiping Allah is inherent to human nature because it is the purpose of the creation of jinn and humans. Living against one's nature is challenging.

Make the intention of worship in every action. For example, whether eating, drinking, running a shop, hosting guests, or enduring hardships—do it with the intention of worship and hope for reward from Allah. Otherwise, you will feel constricted despite having ample resources.

This feeling of constriction especially occurs when one abstains from intoxication. Intoxication provides relaxation, but this relaxation is unlawful, whereas finding peace through worship is blessed and lawful.

And Allah knows best.

The Superiority of Divine Knowledge:

Every mistake and sin stems from ignorance.

For example:
The fault of a son who abandons his elderly parents is not his selfishness or self-interest but ignorance. (He may believe that blessings come from property and money, or that there is no afterlife, or if there is an afterlife, he is already destined for Paradise, etc.)

When Allah told the angels that He was going to create humans, (in My view) the nature of humans was shown to the angels. The angels observed that human nature includes selfishness and self-interest, leading them to conclude that humans would shed each other's blood. Then Allah presented a model of knowledge, indicating

that He would create such divine knowledge that if humans acquired it, this very nature could be transformed into something beneficial. (And Allah knows best.)

It is inappropriate to say, "Knowledge was also with Satan," as it diminishes the value of divine knowledge. Satan had knowledge, but it was incomplete. If Satan had considered Allah to be Wise, he would not have objected to Allah’s commands.

When a prophet was harmed by people, he prayed, "O Allah, forgive them, for they know not" (if they knew, they would not act in such a manner).

And Allah knows best.

The Harm of Despairing of Repentance:

It is narrated in a Hadith that:
A man who had committed 99 murders wanted to repent and asked an ascetic (a devout worshiper but not a scholar) if his repentance would be accepted. The ascetic said no. So, he thought, why not complete 100 murders since my repentance will not be accepted anyway?

The harm of despairing of repentance led him to kill the ascetic as well. Hope in the acceptance of repentance directs a person towards goodness.

Later, he asked a scholar, who said that his repentance would be accepted. The scholar advised him to change his environment. While he was on his way to change his environment, he died. Allah forgave him

Living According to Nature:

We have committed many sins in the past and will continue to do so in the future, as we cannot become angels, nor can we completely erase our sins through good deeds.

The natural life is to continuously perform good deeds within one's ability, especially such deeds that continue after death, in order to erase past and future sins.

Doing good deeds to erase past sins is called humility (khushu), while doing good deeds to erase future sins is called piety (taqwa). (Especially when humility and piety come together, then this is the meaning.

Generally, piety refers to rational piety or righteousness.)

To intend that prayers will erase past sins is called humility in prayer. And Allah knows best.

Whoever is characterized by humility and piety has achieved complete success (interpretation of Noor - 52**).**

And Allah knows best.

Types of Evidence:

There are three types of evidence:
1. Rational Evidence
2. Evidence from Guidance (Quran and Hadith)
3. Self-evident Evidence (such as two plus two equals four)

Rational evidence can provide knowledge of Allah’s reality to a certain extent.

For determining Allah’s commands, both evidence from guidance and self-evident evidence are used. Evidence from guidance is predominant over self-evident evidence.

If something is prohibited in the Quran or Hadith and self-evident evidence supports it and shows visible benefit, it remains prohibited, such as magic or alcohol.

If something is not prohibited in the Quran or Hadith and self-evident evidence indicates its effect, then Allah’s help can be sought in relation to that thing.

If something is neither prohibited in the Quran or Hadith nor supported by self-

evident evidence, then Allah’s help should not be sought in relation to it.

For example, a thousand years ago asking a person sitting in the East about the current state of a place in the West would have been considered shirk because, at that time, there were no apparent means, and supernatural intervention was presumed. There was no self-evident evidence or mention in the Quran and Hadith that such a person could provide current information (through Allah’s help).

Today, asking a person sitting in the East about the state of the Western countries can be done because modern means (like the internet) are available. Therefore, such a person can provide information with Allah’s help, and seeking Allah’s help in this regard is permissible.

Summary: When acting, it is important to have a valid reason or evidence. For example, if an action is proven by the Quran, Hadith, and self-evident evidence, but you are unsure, it is better to avoid it. (This might help you avoid shirk.)

However, if you want to scientific experiment, you may do so as long as it is not prohibited in the Quran and Hadith. Allah has made everything subject to us, and experiments done with the intention of seeking truth are permissible.

And Allah knows best.

Finding Allah:

A question arises: Why is eternal paradise or hell given in exchange for a 60-year life?

Answer:
Finding Allah or losing Allah is not a trivial matter.

Another answer is that humans are punished according to their habits.

The pleasure of Allah is a significant matter. A believer who finds Allah has their deeds multiplied with Allah's attributes of *Ghafoor* (Forgiving) and *Shakoor* (Appreciative). With *Ghafoor*, sins are erased, whether with punishment or without it. With *Shakoor*, the reward for the believer's good deeds becomes eternal.

In contrast, a disbeliever loses Allah, resulting in deprivation of Allah's attributes of *Ghafoor* and *Shakoor*. Even if they receive punishment for their sins, their sins do not get erased because only Allah can erase sins, with or without punishment.

Moreover, the reward for good deeds becomes transient, as it is repaid in this world itself.

Another reason is that punishment is given according to habit. For instance, if a disbeliever has committed injustice for 60 years, if they lived forever, they would continue to disbelieve and commit injustice. As mentioned in the Quran, the disbelievers desire to return to the world to perform righteous deeds. Allah says that if they were returned to the world, they would continue in their disbelief.

And Allah knows best.

Bias:

Bias is a form of stubbornness and enmity. Whether it pertains to ethnicity, race, or religion, bias is dangerous.

The harm of bias is being deprived of the truth.

A subtle form of harm is that if a person from a different sect or religion is unjust, a biased person will oppose them not for the sake of truth but because of their bias. They present arguments against the other person that are not appropriate. When the opposing person weakens these arguments—since they are weak to begin with—the opposing person becomes even more entrenched in their unjust stance.

For example:

The denial of the knowledge of the unseen from the creation is based on the belief that

the knowledge of the unseen implies complete knowledge, so proving it for creation is considered shirk (polytheism) because only Allah’s knowledge is complete. Arguments are presented using inappropriate reasons, leading to further objections, and the opposing person, by weakening these arguments, becomes even more resolute in their unjust stance.

Similarly, the refutation of Jews and Christians is not done with appropriate arguments, leading to further discord.

Note:

There are two types of faith:
1) Apparent Faith - This is used to issue judgments. We see the apparent, and according to our view, a person is considered a believer. For example, when giving zakat, apparent faith is observed

because financial assistance to non-believers is done through means other than zakat. The difference between a person and disbelief in prayer is also for apparent faith.

2) Real Faith - This is the faith that is accepted by Allah and leads to paradise. Its definition is solely about rejecting disbelief with stubbornness and enmity. In other words, real faith requires rejecting disbelief with stubbornness and enmity.

The reasons for stubbornness and enmity include arrogance, bias, hatred, and personality worship.

Note: If Allah grants you clear knowledge on an issue, accept it and abandon blind imitation on that issue. For issues you do not understand, consult scholars and follow their guidance. Imam Bukhari, may Allah have mercy on him, would not practice blind

imitation on matters he understood, but would rely on Imam Shafi'i's rulings when he did not understand an issue. And Allah knows best.

For the general public, personal imitation is appropriate because they do not know the details of the issues of the esteemed scholars and jurists. In such cases, they seek ease based on desire, while the true aim is to seek Allah's command in the relevant issues. The fundamental terms and definitions used by the scholars vary, and the laws are based on these terms. If the fundamental terms are changed, the laws become unbalanced.

And Allah knows best.

There are two ways to make supplications:

1) By presenting the Names of Allah as a means - For example, "O Allah," "O Most Merciful," "O Lord," "O Lord of the Worlds," "O Lord of Muhammad (peace be upon him)," "Our Lord," etc.

2) By presenting righteous deeds as a means - For example, requesting forgiveness by presenting faith (Iman) as a means, prayer, fasting, service to humanity, sending blessings upon the Prophet (peace be upon him), etc.

The scope of righteous deeds is broad. A deed is considered righteous if it is supported by the Quran and Hadith.

Asking a living person to pray for you is also considered a good deed.

Praying for someone is also a good deed. Muslims should pray and use it as a means to fulfill their needs.

Having love and hatred for the sake of Allah is also a good deed. Presenting this love as a means for requesting needs is appropriate. Some scholars interpret love for Allah through honor or intermediaries, for example, presenting the honor of the Prophet (peace be upon him) as a means to request from Allah. The intention is to show that one's love for the Prophet (peace be upon him) is solely for Allah, and this love is used as a means to seek Allah's help. It is better to say, "My love for this person is for the sake of Allah, and I present it as a means."

Allah knows best

Message to the younger generation:

Allah gives wealth to people as a test. Allah has set various obligations for this wealth, such as spending on oneself, parents, spouse, children, maintaining family ties, and on neighbors, according to one's ability. Wealth is to be managed according to the means one has, whether wealthy or poor.

This principle applies not only to wealth but also to one’s own self.

People might not mind spending millions on their own loved ones, but spending even ten rupees on others or those they consider outsiders may seem significant. This is almost human nature.

Very few women consider their husband’s relatives as their own. Most women view their husband’s spending on his siblings as

a burden. The woman's only fault is that she does not consider her husband's relatives as her own. The real fault (and blame) lies with the husband who, ignoring the obligations set by Allah regarding his wealth, convinces his wife that all his treasure is solely for her, disregarding his parents and others. This makes the wife view serving others as a burden, even to the extent that she may prevent the husband from marrying another wife because she believes the husband's wealth should be solely hers.

As a result, a woman, compelled by her nature, cannot spend her own wealth on others and thus prefers to spend on her own family by treating her husband's wealth as her own.

Summary: A husband should make it clear to his wife that his wealth is not solely hers.

Allah has set shares for it. When the husband spends on those deserving, the wife will not object or resort to secretive measures. Disputes may still arise, but they will be fewer, as the main reason for disputes often stems from how the husband's wealth (i.e., her own wealth) is spent on others, which cannot be easily tolerated by nature.

Note: Allah has set obligations in wealth. It is not for luxury. Objections to extravagance are valid.

And Allah knows best.

The Companions of the Sabbath (Saturday):

In the time of Prophet Dawood (peace be upon him), Allah forbade the Israelites from fishing on the Sabbath. On Saturdays, as a

test, fish would appear in abundance. The people would tie a string to the fish on Saturday and release them into the sea, then catch them on Sunday. Allah humiliated and destroyed them for this practice.

They considered catching the fish as not catching them, meaning they did not regard it as a sin.

That is why I have not posted about obvious sins like adultery, as everyone already knows that adultery is a sin. My effort is to make people aware of sins and shirk that are unknown to the public so that sins are recognized as sins. Recognizing sin makes the path of repentance easier for Allah. My posts apply to me as well, but they must be made because it is a principle of preaching to speak the truth even if it is against oneself, but to do so in civilized language

and without naming individuals, addressing everyone in general.

And Allah knows best.

Sweet Sweet We, and Bitter Bitter You:

Upon hearing a verse of rebuke from the Quran, a person said that this verse is about the Israelites. Hazrat Hudhayfah (may Allah be pleased with him) responded, "Is it that when a verse is bitter, it is for the Jews, and when it is sweet, it is for us?"

Umar (may Allah be pleased with him) would associate verses concerning disbelievers with himself and would be upset and worried.

And Allah knows best.

Work, Work, Work, and Only Work:

This demand comes from Allah.

One would not work & enjoy oneself the worldly life. This is given to those who have no share in the Hereafter. Those who have a share in the Hereafter and do not do any work (service and duties), Allah afflicts them with illnesses. This illness is a form of work. Work serves people, and illness causes discomfort to others. Which would you choose: work or illness? Make your own choice.

Thinking that you will earn money and enjoy yourself while putting your children into jobs is a flawed thought. When you do not need to earn, engage in some field of religion; otherwise, you will be afflicted with diseases if you have a share in the

Hereafter. This rule applies to both men and women.

In the days when the Israelites received manna and quails for free, Allah had made fifty prayers obligatory upon them during the day, saying, "Worship, worship, worship, and only worship."
Earning, cooking, working, and serving others are also forms of worship.

Do not limit work to worldly purposes but perform it with the intention of fulfilling Allah's obligations. Teach your children Islamic principles along with worldly education because serving and upholding religion is the true worship and responsibility of a person. In the Quran, humans are described as khalifah (Caliphate) to establish Allah’s legislative sovereignty on Earth. While Allah's cosmic sovereignty extends to all the universe,

establishing legislative sovereignty on Earth is entrusted to humans as a test, making them khalifah (caliph).

You will face hardships in the pursuit of attaining Allah.

[Quranic Verses:]

ۚ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ

Translation: 84:6
"O mankind, you are laboring toward your Lord with [great] exertion and will meet it."

ۚ وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

Translation: 2:155
"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ وَيَعْلَمَ الصَّابِرِينَ

Translation: 3:142

"Do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted with poverty and hardship and were shaken until the Messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near."

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Translation: 29:2,3

"Do the people think that they will be left to say, 'We believe' and they will not be tried? And We have certainly tested those before them. And Allah will surely make evident those who are truthful, and He will surely make evident those who are liars."

And Allah knows best.

Maintaining Family Ties:

When someone gives you a right, you also give them their due in return. If they do not give you your right, you also do not give them their due. The Prophet Muhammad (peace be upon him) referred to such behavior as vengeful living.
The prophet ﷺ said Maintaining family ties means continuing to give relatives their rights even if they do not give you yours.

There is a hadith which means: The one who cuts off family ties will not enter Paradise.

Another hadith means: Allah says, "Whoever maintains family ties, I will maintain ties with them, and whoever severs

them, My mercy will also be severed from them."

There is a hadith which means: Maintaining family ties brings blessings in wealth and life and leads to Allah's pleasure.

Method:

When you are a billionaire and a relative is in need and healthy but not working, do not give them money without service, as this would defeat the purpose of currency. Instead, for example, provide water to plants and set a monthly salary in return. This way, the society benefits, and the relative will not become a beggar.

The question arises: Does the purpose of currency seem to be lost in zakat?

Zakat, loans, and alms are taken in cases of necessity. Scholars (who teach Quran and Hadith), women, children, elderly (weak) parents, the disabled, and those in need despite their efforts fall under those who are eligible for alms, especially if they are poor. For example, if a scholar who gives lessons of Quran and Hadith has his own business and his needs are met, he should avoid taking money unless he provides a service in return. He should also avoid taking the monthly stipend from teaching of Quran and Hadith because the stipend was not for the teaching but necessity and poverty.

The disabled are also entitled to provision due to their condition. They should receive a monthly stipend from the national treasury as needed.

Balancing Relationships with Wife and Parents:

The principle is that one must leave out optional deeds for obligatory ones, but one cannot abandon obligatory deeds for optional ones. In poverty, provide your wife with about two inexpensive outfits a year and buy affordable cheap food. Similarly, fulfill your obligations to your parents in this way. When you have extra money left, you can spend on non-essential items like golden pearls (cream) for your wife.

These are the obligations and voluntary actions during poverty. In wealth, it is obligatory to spend on parents and the wife according to one's wealth. This applies if only parents and a wife and children are present. If there is a divorced or unmarried sister and the father has passed away, then the obligation of providing for them is a shared duty among all brothers.

Separate Living for Maintaining Family Ties:

Separating within the home is also for maintaining family ties because it is very important. This separation is sometimes misunderstood as being about veiling, which is not the main goal. In a joint family, conflicts between brothers can create emotional animosity, making it difficult to maintain family ties.

Note: There is a difference between separating within the home to sever family ties and separating to maintain family ties. The former is blameworthy, while the latter is praiseworthy.

And Allah knows best.

Masculinity and Quran and Hadith:

There is a hadith which means: A wrestler is one who controls his anger.

Anger is an example of emotions. The meaning is that controlling one's emotions is the essence of masculinity. The more one can control their emotions, the more masculine they are.
Anger is a powerful emotion that requires skill to manage, hence why it's often likened to wrestling.

In sexual relations, being unable to control one's emotions and finishing quickly without illness is considered impotence because one cannot control their desire.

Transgender individuals and the ill are also taunted with impotence by the public

because they do not understand the true definition of masculinity.

Now, the question is, since the heart does not have a button to press to control emotions, what should be done? The world has motivational speakers for this purpose. However, motivational speakers and displays of piety without the guidance of the Quran and Hadith are likened to a field at ground level. It may yield an impressive crop, but floods and storms (such as demands for iPhones or family needs) can destroy it.

The teachings of the Quran and Hadith have the power to guide a person towards good deeds even against their desires. By following Islamic principles, when performing prayers and fasting, a person can control themselves. When someone insults them, they may want to retaliate, but

motivated by the hope of reward from Allah, they will act appropriately, either by remaining silent or taking action within the bounds of good manners.

Jihad in combat is considered the most virtuous act because it involves fighting against many emotions. In addition to worldly pleasures, the grief of death, and concern for family, it is especially difficult to control anger and the desire for personal revenge when the enemy attacks. One must wage jihad against these desires solely for Allah’s sake. The method taught by the Quran is to continuously remember Allah during jihad to keep the intention focused only on Allah, avoiding personal revenge.

Jihad against the self becomes easier with Islamic principles. When beliefs and principles are correct, they compel action. Imam Abu Hanifah (may Allah have mercy

on him) said that faith is only the affirmation of the heart. This is a matter of hypothesis and prediction. In reality, action naturally follows from true Islamic belief. This does not mean that action is unnecessary; rather, faith does not require action to be defined. Faith and action support each other.
And Allah knows best.

Summary: Masculinity can only be achieved through the Quran and Hadith. It is the remedy for attaining masculinity.

And Allah knows best.

Worship, Ihsan, and Sufism:

When asked about ihsan, the Prophet Muhammad (peace be upon him) replied with the meaning: "Worship Allah as if you see Him, and if you cannot achieve this,

then worship Allah knowing that He sees you." (Sahih Bukhari and Sahih Muslim)

The method to reach the level of worship where it feels as if you are seeing Allah is to cultivate the presence of mind during worship by reminding yourself that Allah is watching you.

This effort and motivation to maintain such mindfulness during worship is called Sufism. In other words, the Sufis named ihsan as Sufism. The term "Sufism" was coined by the Sufis, but the essence of it is the ihsan mentioned in the hadith. (The approach is to adopt the correct practices of Sufis and avoid their weak practices.)

Method to Practice Ihsan:

To practice ihsan, worship in a manner similar to someone who worships as if they

are seeing Allah. Keep reminding your heart and mind that Allah is watching your worship. Allah is Forgiving and Appreciative—He will forgive any shortcomings in worship and greatly value the good deeds, as the Quran says: "Allah does not waste the reward of those who do good." (Quran 9:120) A person who worships according to this hadith is called a muhsin, and this is the essence of ihsan.

Action itself does not have effect on its own but it is only effective when accepted by Allah. Thus, while performing acts of worship, focus your attention on Allah and do not rely solely on your actions. This way, you will find yourself extremely dependent on Allah and will elevate your worship to the level of ihsan, as if you are seeing Allah.

Sufis say that if you consider yourself insignificant and humble, you will see Allah

in everything. "There is no power nor strength except with Allah." You will see Allah’s presence in what is good and Allah's guidance & upbringing in what is challenging.

Ihsan is also described as the purification of the self. Ihsan and the purification of the self can only be achieved through the teachings of the Quran and Hadith. Ihsan is also referred to as sincerity.

Degrees of Ihsan:

Some scholars say that ihsan has two levels:
1. Worship as if you are seeing Allah.
2. Worship knowing that Allah is surely watching you.

Achieving either level is considered ihsan.

Other scholars argue that ihsan has only one level:
"Worship as if you are seeing Allah."
This is the goal.
"Allah is watching you" is the means.

Note:Belief that Allah is watching is fundamental to every believer. The hadith emphasizes the importance of maintaining the awareness in the heart and mind that Allah is observing during worship.

And Allah knows best.

Lord (Rabb):

Imam Raghib al-Isfahani, in his *Mufradat al-Quran*, defines "Rabb" as follows: The term "Rabb" means to nurture and develop something gradually until it reaches its full potential. (Mufradat al-Quran)

Just as Allah has provided food for the nourishment of the body, He has sent revelation (the Quran and Hadith) for the nurturing of the soul.

"And hold firmly to the rope of Allah all together" (Surah Al-Imran 3:103)

The Prophet Muhammad (peace be upon him) said: "Allah will elevate some nations through this Book, and by abandoning it, He will humiliate others." (Muslim)

Allah has referred to the Quran and Hadith as the "rope of Allah," indicating that holding onto it firmly (both in knowledge and practice) will cause the soul to rise. Without holding onto it, one will be deprived of Allah's nurturing and remain spiritually stagnant.

"They were honored in their time by being Muslims, and you are disgraced by abandoning the Quran." (~Iqbal)

In the realm of Allah's upbringing , there is Forgiving and Appreciative. On the Day of Judgment, the believers will reflect on how the Lord was Forgiving and Appreciative in their lives and say to each other:
"And they will say, 'Praise be to Allah, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative.'" (Surah Fatir 35:34)

Allah helps in removing sins, increasing good deeds, and enhancing knowledge by putting individuals through various trials—training them until they reach perfection, with the ultimate goal being paradise. Therefore,
Blessed is the one who accepts Allah's nurturing and training, for such a person

will reach the highest level, while those who reject Allah’s nurturing remain in a lower state.

Summary: The training and nurturing of the soul by Allah come through the Quran and Hadith, which help the soul ascend and be recorded among the righteous.

And Allah knows best.

Lord (Rabb) and Paradise & Hell:

The meaning of "Rabb" is to nurture or bring something gradually to perfection (Mufradat al-Qur'an).

Allah's lordship necessitates Paradise and Hell. This is because whoever benefits from Allah's lordship reaches the peak of perfection, and the result of that is Paradise.

This is because Allah's nurturing and lordship is not like the nurturing of creation, where only minor benefit is achieved. On the other hand, when one is deprived of Allah's lordship and nurturing, they remain humiliated and disgraced, which leads to Hell.

Therefore, regarding those who deny the Hereafter, Allah says that they are merely denying Allah's lordship (by implication).

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَإِذَا كُنَّا تُرَٰبًا ءَإِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُولَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ

(5 - الرعد)

Translation: *If you want to hear something strange, it is the saying of the disbelievers: "When we have become dust, will we indeed be recreated anew?" These are the ones who disbelieved in their Lord.*
The phrase كَفَرُوا۟ بِرَبِّهِمْ ("disbelieved in their Lord") is used, not "disbelieved in Allah,"

indicating they are implicitly denying Allah's lordship.

Allah's nurturing and lordship come through revelation (Qur'an and Hadith).

One should seek Allah's nurturing and lordship because being deprived of it leads to eternal loss.
Patience in seeking Allah's nurturing is the characteristic of the wise (those destined for Paradise), meaning the purpose of patience is to attain the benefits of Allah's nurturing, reach the peak of perfection, and enter Paradise. (Interpretation: Surah Al-Ra'd - 22)

This gives a slight understanding that the fundamental issue lies in recognizing Allah. Strive to attain knowledge of Allah; other knowledge is subordinate to this and will be rectified accordingly. Hence, negligence in

recognizing Allah (shirk) is not forgiven without repentance.

And Allah knows best.

Pharaoh:

In common usage, the king of Egypt was referred to as Pharaoh.

In the terminology of the Quran and Hadith, Pharaoh refers to anyone who denies the laws of Allah. The consequence of denying Allah’s laws is that the individual will continue to commit injustice to the extent of their power, and will not rectify the injustice they cause.

Allah provided the Pharaoh of Moses' time with great power as an example, so that no one might mistakenly consider their inability

to commit injustice due to a lack of power as a mark of virtue.

The Pharaoh of Moses' time did not claim to create the heavens and the earth; instead, he imposed self-made laws and was thus considered a claimant of divinity.

In contrast, modern-day Pharaohs, who deny the teachings of the Quran and Hadith, do not possess absolute power. Instead, they commit injustices through political means. For example, the Pharaoh of Moses' time openly claimed control over economics, saying he could spend or withhold as he pleased. Today's Pharaohs might provide billions for road construction, embezzle funds while making the public praise the completed roads, and allocate excessive salaries for themselves while neglecting the disabled. This mirrors the Pharaoh's claim of controlling economics.

The Pharaoh of Moses’ time killed male children and left female children alive for service. Modern-day Pharaohs metaphorically “kill” boys through moral corruption and elevate women by providing them with education and positions of power, celebrating events like Women’s Day, which results in the breakdown of family structure.

The story of Pharaoh and Moses is not merely a tale but a message and example for the wise about the fate of those who deny Allah’s laws.

Ultimately, the true change is found in the correct understanding of the Quran and Hadith. This understanding may not make one infallible, but it does lead to forgiveness and societal reform. Every Pharaoh, deprived of this revolution, will continue to

act according to their desires and commit injustices without remedying them.

Islamic principles offer peace and life, but this will not be achieved through democracy, as the majority in light of the Quran and Hadith do not believe in or follow its guidance. For example:

- "Most of them do not believe." (Surah Al-Baqarah - 100)
- "Most of them are rebellious." (Surah Aal-e-Imran - 110)
- "Most of them do not understand." (Surah Al-Ma'idah - 103)
- "Most of them do not know." (Surah Al-An'am - 37)
- "Most of them are ignorant." (Surah Al-An'am - 111)
- "Most of them are averse to the truth." (Surah Al-Mu’minun - 70)

The majority will elect leaders like themselves, making it clear that Islam cannot be achieved through democracy.

Islam is a revolutionary movement that has always come to prominence through struggle.

Note: There is a hidden sense of Pharaonism within all humans. The knowledge of divine revelation (Quran and Hadith) helps to eradicate the consequences of Pharaonism, which is referred to as forgiveness useful for societal reformation. However, those who deny revelation fail to eradicate it.

And Allah knows best.

The Messenger of Allah:

َاعْبُدُوا اللّٰه

"Worship Allah."

Worship includes the concept that we are bound solely by Allah's commands and laws. Obedience to other commands (e.g., from parents, kings, etc.) is due to Allah's command. This obedience serves as a form of training from Allah.

Now, the question arises: Allah does not speak to us directly, as that would end the test of faith in the unseen. So, what are Allah's commands? To address this, Allah sent His commands in the form of a person, referred to as the Messenger.

The term "Messenger of Allah" refers to the embodiment of Allah's (legislative) commands.

When the prophets would invite people with the words:

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۞ (Ash-Shu'ara 107-108)

Translation: "Indeed, I am a trustworthy Messenger to you, so fear Allah and obey me."

The phrase "I am a Messenger" means "I am the embodiment of Allah's commands." Fearing Allah implies recognizing His commands as truth (and other laws as false) and obeying them. Since I am the embodiment of Allah's commands, obeying me essentially means obeying Allah's commands and laws, so obey me.

Moses (peace be upon him) is associated with the Torah, and the Torah is considered the embodiment of Allah's commands. Similarly, the Gospel and Jesus (peace be

upon him) are considered the embodiment of Allah's commands.

Muhammad (peace be upon him) is associated with the Quran and Hadith, which are considered the embodiment of Allah's commands and laws.

Previous prophets were sent to specific nations and times, but Muhammad (peace be upon him) was sent for all people and all times, meaning the Quran and Hadith are appropriate and unalterable until the Day of Judgment. Muhammad (peace be upon him) is the Seal of the Prophets.

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا (Al-A'raf 158)

Translation: "(O Muhammad), say: O people! I am Allah's Messenger to all of you."

Muhammad (peace be upon him) is the embodiment of Allah's commands not just for a specific nation but for everyone.

It is essential to believe that the Quran and Hadith were revealed to Muhammad (peace be upon him), and he is their practical embodiment. Claiming that they were revealed to anyone else is disbelief.

رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ (Bukhari and Muslim)

Translation: "Among the People of the Book, the one who believed in his prophet and then believed in Muhammad (peace be upon him)."

This Hadith specifies that belief must be in Muhammad (peace be upon him) as the one upon whom the Quran and Hadith were revealed.

It is also established from the Quran and Hadith that Muhammad (peace be upon him) was a human being like other humans. His essence is not light, although his attribute is light because the Quran and Hadith are light, and Muhammad (peace be upon him) is their embodiment, making his attribute light.

Similarly, the Quran and Hadith, i.e., Allah's commands and laws, are a mercy for the worlds, and because he is the embodiment of the Quran and Hadith that's why Muhammad (peace be upon him) is a mercy for the worlds.

In summary, "Allah and His Messenger" means Allah and His commands. Another way to express this is "Allah and His Messenger" represent a single authority (Sovereignty). Separating Allah and His Messenger, implying two separate

authorities—one being Allah's essence and the other being Muhammad's (peace be upon him) essence—is disbelief. This is indicated in the verse:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ (An-Nisa 150)

Translation: "Indeed, those who disbelieve in Allah and His messengers and seek to make a distinction between Allah and His messengers."

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ ۞ (At-Tawbah 62)
Translation: "They swear by Allah to you (believers) to please you, but Allah and His Messenger are more deserving of pleasing, if they are (truly) believers."

In **يُرْضُوهُ, the pronoun "hu" is singular.**

In this verse, Allah and His Messenger are combined in a singular pronoun, indicating

that "Allah and His Messenger" is one and the same (in terms of authority and Sovereignty), meaning Allah and His commands—not Allah and the essence of Muhammad (peace be upon him).

Furthermore, the hypocrites would swear to please Muhammad's (peace be upon him) essence. Yet, the verse states that Allah and His Messenger deserve to be pleased, which should be understood as pleasing Allah and His commands.

Similarly, when the Prophet (peace be upon him) said, "He is not a believer who does not love me more than anyone else," it means that Allah's commands and laws (the Quran and Hadith) should be loved more than anything else for one to be a true believer.

The minimum requirement for loving Allah's laws the most is to consider them as true

and to regard all other (non-divine) laws as false. It also entails a commitment to obey Allah's commands and laws to the best of one's ability.

Love for the person (essence) of Muhammad (peace be upon him) falls under the category of loving others for the sake of Allah. The pagans of Mecca did not have enmity towards Muhammad (peace be upon him) as a person but towards his prophethood. Loving Muhammad’s (peace be upon him) essence alone is not beneficial unless it includes love for his prophethood. The requirement for loving prophethood the most has been explained above.

Similarly, in the Hadith that says (the essence) "The safety from Allah and His Messenger is granted to whoever among the fighting disbelievers says 'Laa ilaaha illallaah'" means that he is safe from Allah's

punishment and from the legislative laws of Allah (through fighting and jihad). Since he is no longer a fighting disbeliever, the laws of Muslims are now applicable to him.

In the same way, the Prophet (peace be upon him) said in a Hadith (the essence), "I have been given the keys to the treasures of the earth," meaning that the treasures of the earth are hidden in Allah's commands. Whoever engages in legislative (Tashree'i) duties will have the cosmic (takwini) duties subjected to him.

...

The personal command of Muhammad (peace be upon him) is obligatory due to Allah's command, just as the command of a king, parents, husband, etc., is obligatory. However, Muhammad's (peace be upon him)

personal command is distinguished from others due to Allah's command.

When Muhammad (peace be upon him) would make a judgment as a judge in this world and someone accepted the judgment but was not pleased with it, that person would not be a believer but a hypocrite.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

۞ (An-Nisa 65)
Translation: "By your Lord, they are not believers until they make you (O Muhammad) the judge in their disputes and find no resistance within themselves to your decisions and submit wholeheartedly."

This verse highlights the distinction of Muhammad (peace be upon him) as a judge. Another purpose of this verse is to emphasize that seeking judgment from any

laws other than Allah's commands and laws and consider them as true is disbelief.

...

Deniers of Hadith do not understand that Hadith is also from Allah, which is why they reject Hadith, thinking that we are bound only by the commands of Allah. Hadith is also part of Allah's commands. Just as the Qur'an was revealed, some Hadiths were also revealed. And within this revealed Qur'an and Hadith, the ijtihad (independent reasoning) and fiqh (jurisprudence) of the Last Prophet, Muhammad ﷺ, are also

referred to as Hadith. This is because Allah has commanded absolute obedience to the Messenger ﷺ without any conditions.

Therefore, the ijtihad and fiqh of Muhammad ﷺ, which are known as Hadith, are binding

and a source of evidence for us. (For more details, see "My Work on Islam Volume 2"

regarding Sovereignty and the issue of Sovereignty.)

In the Qur'an and Hadith, the wisdom that is derived by someone other than a prophet is called fiqh, whereas when it is derived by Muhammad ﷺ, it is called Hadith. And if,

hypothetically, the credibility of Hadith were to be dismissed, then whose understanding and interpretation of the Qur'an would be valid if the wisdom of Muhammad ﷺ is not

accepted as valid? Allah has mentioned in several places in the Qur'an that (the meaning is): "We granted him the Book, wisdom, and prophethood." In this verse, wisdom refers to the understanding of the Book. This understanding and the fiqh of the Prophet ﷺ are what we call Hadith.

Some benefits of this post:
- Our focus will remain on Allah.

- It will become clear whose servitude we are in.
- Refutation of Hadith Rejectors.
- A refutation of Barelvism; their arguments will be invalidated.

Barelvis explicitly associate Muhammad ﷺ with Allah (in terms of love, authority, etc.) but give it a different title. However, many Muslims unknowingly do the same in terms of love and authority without realizing it.

And Allah knows best.